G. BAILEY, EDITOR AND PROPRIETOR; JOHN G. WHITTIER, CORRESPONDING EDITOR.

VOL. IV.-NO. 43

WASHINGTON, THURSDAY, OCTOBER 24, 1850.

had a girl of my own, I should believe I was mak-

ing a prostitute of her to put her to the slop-work. I am sure no girl can get a living at it

girl in the trade who was virtuous; most of them wished to be so, but were compelled to be other-

For the National Era

FRANCES SARGENT OSGOOD.

Thou hast departed. Thy pure, lorging spirit

Hath spread its willing wings and flown away; The sound hath lingered—gladly didst thou bear

Whose music welcomed thee to endiess day

Yes, thou hast gone to thy loved home in heaven,

Left the cold earth, melodious bird of song;

And passed away to join a brighter throng.

And then hast gone, and left the dark and hwly,

Thy bird bath flown, nor left thee erld and pining-

That bird of Paradise whose plumes of light,

And we shall rules thee-miss thy thrilling music

Faintly we from some other soon secage it,

In all their bright divinity and truth.

An angel form of tenderness and truth.

Picturing an ideal fair and trancy-

Thy sweet impassioned flow of soul-born song-

Winning, as thou, the soul from guile and wrong Leading it forth to nature and to fancy,

LETTER OF JOSIAH QUINCY.

among us, and who, alarmed at the supposed strin-gency of the new law relative to them, are prepar-

ing, some to quit our country for Europe, and others for Canada, and concerning whom there is

embrace some of my views on that topic, and sub-

In the first place, then, it ought, in my opinion,

to give reasonable satisfaction to that class of our

inhabitants, that in the State of Massachusetts, no

person has ever been delivered to his master under the law of 1793.

I believe this to be literally the case. It is,

mit them to your discretion to be used or sup

Quincy, October 14, 1850.

To view a brighter, higher scene unfurled

A few sweet notes of music thou hast given,

long to abide in an unfeeling world-

Thy spirit was too beautiful and holy

wise for mere life."

WHOLE NO. 199.

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## THE NATIONAL ERA.

WASHINGTON, OCTOBER 21, 1850

For the National Era

KOSSUTH AND BEM.

BY T. WICKERSHAM.

The struggle is past, and a nation has died ; Departed is Hungary's honor and pride.
All bleeding and ghastly she lies, while the foe,

Triumphant, exults o'er her ruin and woe. Aus for the Magyar !-- alse for the Hun! How brilliant was hope when the battle beg How dark when the Autocrat marshalled his power Oh! heart of the patriot, turn from that hour! Eut the spirit of freedom dies not-and the soul

Of the nation which spurns the usurper's control, Though that nation be smitten, will live and inspire New ages with sparks of its own native fire. And those sparks will rekindle the flame that was quen in the hearts of the free, till the sceptre is wrenched

From the hand of that power which tramples on men, And the demon, Oppression, is chained in his den. Though the tyrant has trampled on Freedom's last fire, An i beholds 'neath his feet a crushed nation expire,

Yet the world has a hero whose name shall remain, When that tyrant's red sceptre is broken in twain. Yes, a here whose story, like magic, will thrill Through the heart of the Hum are en valley and bill,

And the Magyar's great grandson shall burn at the tale, Till the Danube salutes his free home in its vale Nor shall fluid, nor offill Magyar, done bless that it It shall live for the world in the annals of fame; And the great heart of Freedom shall flutter anew At the mention of Kossuth, the tried and the true

But where is the hero who rode by his side When he reared the proud banner and marched in Ah! where is that glory !- the glory of Bem-

Which glowed in the national wreath a bright gem? Oh! there's fame for the patriot that lives when he dies. While the Thelas from its bosom reflects the blue skies-While the Danube sweeps on to the Euxine's dark wave-There'il be honor and glory for Kossuth the brave.

But who honors th' apostate? though bravely he wins His laurel-twined wreath when the battle begins, And yet shrinks from the trial, as Bem did, at last, His glory goes down mid the wrecks of the past.

## From Eliza Cook's Journal. THE TWO BROTHERS, OR PEACE AND GOOD NEIGHBORHOOD.

The visiter to the banks of the Wye must doubtless have remarked the high hill, upon which rises the village of Sellack. The path leading to it from the neighboring meadows, is as steep as if intended to reach the clouds, and caused the magistrate of the place to give it the name of Jacob's Ladder. At the top of the hill stood the church, which, from a distance, served as a guide to the straying traveller; around it were scattered the dwellings of the inhabitants, stationed on the different platforms of the green hill, like nests in the wide branches of a lofty

two small farms, separated by a hedge of elder-trees. The two cottages, so exactly resembling each other in their neatly whitewashed walls, in hung the honeysuckle in fragrant clusters, came upon the eye as twin sisters, so alike in garb and feature as scarcely to be distinguished from each

In truth, both were built at the same time, by Tom and Jones Basham; not even a hedge divided them at first. There was as little separation be-tween the houses as between the hearts of the two brothers; but their close neighborhood soon gave rise to innumerable quarrels, and, at the time our recital begins, the Bashams had long ceased to hold any intercourse with each other. Perhaps they no longer even entertained any af-fection for each other—for hearts which have parted in anger unconsciously become embittered. We fill up with reproach and censure the void which wounded affection has left in our hearts, and by incessantly complaining to ourselves of those we have loved, we at length think we are

quite right in hating them.

No one could tell the cause of quarrel which originating in some ebullition of temper about some trifle, and fomented by mutual recrimination, and by the injudicious interference of a third party, ended in an open rupture. It unfortunately happened, just at the time that a fresh dispute arose between them about a piece of ground, which had to be decided by law, and though a fair and equitable division was made, both parties left the court still more exasperated—for it is love, not justice, that softens animosity and soothes angry

feelings.

If, then, the impossibility of a reconcillation is the impossibility of a reconcillation in the impossibility of a reconcillation is the impossibility of a reconcillation in the impossibility of a reconcillation is the impossibility of a reconcillation in the impossibility of a reconcillation is the impossibility of a reconcillation in the impossibility of a reconcillation is the impossibility of a reconcillation in the impossibilit between the Bashams had become, so to speak, a thing of public notoriety, all those who had failed in their endeavors to bring it about declared the thing was hopeless. "Had not his Worship's exhortation been perfectly useless? Had not farmer Soker got drunk three times in a vain attempt to make them take a glass together? Had not even Miss Bosin herself invited the two wives to her house, under pretext of teaching them to make gooseberry wine, without being able to provail upon them to shake hands?" But none them seemed to remember that he who would reconcile friends must make his appeal to feeling, not to reason. Divided hearts can only be reunited by gently touching some spring of feeling

Such was the state of things when the curate f the parish arrived one day at the dwelling of Jones Basham. He was an excellent man; he had Jones Basham. He was an executent man; he had no family, but his parishioners were his children, and he was as welcome to every house as a gleam of sunshine in winter. His words were grave and gentle, and even the rudest of his village flock felt, he knew not why, his heart softened by a visit from him. To be with him seemed like the inhaling of a purer atmosphere, soothing, and cheering, and bracing, His was, indeed, pure

and undefiled religion.

Jones Basham received the young pastor, as he was everywhere received, with a respectful and ordial welcome. The children were brought to him, and as he smilingly spoke to them, and stroked their little heads, stood timidly by his side, now and again stealing a glance at him through their long cyclashes. Taking the eldest by the hand he said.

I have a favor to ask of you, George." The little one looked up in surprise.
To-morrow is Palm Sunday, and I have chosen you to distribute the loaves"

I, sir !" exclaimed the child, crimsoning with Yes, you! come early that I may show you

what you are to do," The child seemed as if he longed to thank him at stood twirling his cap and turning up the ief by warmly expressing his sense of the

arm, which he examined minutely, inquiring into lisham's plans, and pointing out several altera-ms which Basham agreed with him would be provement, but declared his utter inability to carry them out. "A hundred pounds," said he, would be necessary, and I have not so much available and, as to borrowing it, it will set me hard to work to meet my actual liabilities."

"But the Lord has been pleased to grant you your health." your health," said the pastor; "you are more for-canate in this respect than your brother Tom, who for the last month has been far from well."

is he suffering much ?" inquired Jones, in a I do not know-he expressed a wish to see

me to-day. I am afraid he is careless about him-self—he labors just as much as formerly, though experience ought to have made him wiser, for, if I am not mistaken, it was over-exertion that killed your father? your father."

An exclamation of gratified surprise burst from An exclamation of gratified surprise burst from the lips of both, as they rushed into each other's

ing town ; so that there is no chance of managing pass by or be sent for by some one else in the vil-lage. Unfortunately it may be such an opportunity occurs, and Tom's illness may increase; however I hope his youth and good constitution may carry him through it."

So saying, the curate, having now arrived at the garden gate, took leave of Jones Basham and repaired to his brother's. Arrived there, he announced to the little Fanny, whom he met as he was entering the house, that she should next day help in the annual distribution of bread in the church. Fanny, not a whit less proud or happy than George, ran to tell her father of the honor intended her by the curate. Tom soon appeared to thank the young pastor, who made most particular inquiries about his health. The farmer was soon sunering, but seemed now much less occupied with his illness, than with a small legacy which his wife had just had her left, and immediately becam to consult the curate as to the consult the ately began to consult the curate as to the com-parative security of different banks in which he proposed to lodge his money.

The curate advised him, in the first instance, to

pay off all incumbrances on his farm, and to make some improvements in it which he himself pointed

"I have just given the same advice to your brother Jones," added the pastor, "and he would gladly follow it, only that he is in sad want of

"I believe," observed Tom, "he has met with some heavy losses within these last two years." "I fear that he is much pressed just now," added the curate, "and, to judge by appearances, the legacy you have just received would have been more wanting to him than to you"

When the curate left, Tom remained a long time thoughtful. His brother was in want of money, whilst he had a sum of which he was actually at a loss to dispose. Formerly had such a thing happened, it would not have been long behe would have taken the leathern

he were really in want, was very hard. Even was in a bag, and the bag immediately after was were every spark of affection extinct in the hearts of the two brothers, the honor of the Bashams would not permit that one should see the other in poverty, or unable to meet his engagements. The heart is not less quick in finding a pretext for kindness than it is for anger, and Tom, while fan-cying he still preserved all his old rancor against Jones, passed the night in devising how he could manage to be of use to him.

manage to be of use to him.

Jones, on his side, was not less pre-occupied.
The few words let fall by the curate, relative to
his brother's health, weighed upon his mind. The
more he thought upon Tom's illness the more his
alarm increased. He feared it would become dangerous, and was uneasy at the little care he took
of himself. He knew Tom had always been imor himself. He knew form had always been imprudent, not only taking no precautions against the attacks to which he was subject, but, when they did come, appearing to look upon them as a guest whom, though unwelcome, it would be too troublesome to attempt to dislodge. Any precautions that he did take were always forced upon cautions that he did take were always forced upon him by Jones, who was himself a bit of a doctor. He was consulted by the villagers about their own corns, and their childrens' whooping coughs and chilblains, and concocted drinks renowned through the village. He had acquired this medical knowledge from his wife's brother, who was a doctor, and gray were seen to for days at the doctor, and every year spent a few days at the bring him to Sellack, where he might see his brother and judge of the state of his health. But how would his visit be received by the latter? Would he not look upon it as an attempt at a reconciliation-as an indirect advance? Jones could

Thus the night was passed by both brothers in uncertainty and doubt. Meanwhile George and Fanny awoke before day-break, full of the ceremony in which they were to play so conspicuous a part. Dressed in their best, they repaired to the church with their respective families, who for this day were to oc cupy the seats of honor near the communion-table. Jones and Tom had always carefully avoided each other in the church; and it was, with no small emotion, that they found themselves side by side in the same pew. The faces of both flushed, as both at first instinctively drew back, and then, as if actuated by the same feelings, again ad

He is ill," said Jones to himself.

"He is in trouble," thought Tom. And they both took their allotted seats. In the meantime, George and Fanny, who had seldom met since the quarrel between the families, were kneeling side by side, now and then exchang ing a few words and smiles. The Bashams made every effort not to look at each other, but their eyes found a common object in the two children, and sometimes met as if by some irresistible attraction; the young creatures were a kind of neutral ground, a living link of a chain, insensibly drawing them to each other. Every joyous smile of George or Fanny was like a sunbeam playing upon their hearts' hatred, and melting it away. Vainly did false shame and pride attempt to resist the genial influence. Nature was stronger than

And now each of them stole a glance at hi brother.
"What a care-worn look he has!"

"How delicate he looks!" thought Jones. And as these thoughts passed at the same in-stant through their minds, they stole a glance at

At this moment the curate began to deliver his sermon, which, according to custom of the good man, was short; but before leaving the pulpit, h pointed to George and Fanny, as they stood hold

You are aware," continued the curate, "that "You are aware," continued the curate, "that one of my predecessors established, at Sellack, in the depth of winter, his legs froze to my side. We sat on the step of a door. I was trying to make my way to the workhouse, but was so was over my shoes. It had been snowing all day, peace, and love; and it is no less the will of the God of love, who put this care for you into his heart, and therefore, my brethren, when these children go round the church presenting to you their baskets and repeating according to the direction of the testator, 'Peace and good Neighborton of the testator,' Peace and good Ne tion of the testator, 'Peace and good Neighbor-hood,' therefore it is I would exhort each one of you to examine his own heart, and when each one puts forth his hand to take his share of the common bread, to do so as a pledge of mutual forgive

With these words the curate quitted the pulpit, and George and Fanny began the distribu-

After going the rounds to the members of the chapter, they stopped at the bench occupied by their parents, and, as they presented the baskets,

repeated in due course the words—"Peace and good Neighbourhood."

The brothers were evidently confused. They looked up, and Tom saw the furrowed brow of Jones, and Jones the pallid cheeks of Tom; both were deeply affected.

"Peace and good Neighborhood," was uttered in a half whisper, and their hands met in the And now the ceremony over, the two families left the church; the brothers walked out together,

though no word was exchanged till they reached the churchyard. "Methinks we have both just made a pro

to God," said Tom, but without raising his eyes.
"And for my part, I desire no better than to keep it."
"You cannot desire it more than I do," said Jones; "and if you do wish it, will you prove it by letting the children dine together at my house

"With all my heart," said Tom.

"And what is to prevent your coming with them, Tom, it can do you no harm, and may do you some good, as by that time my brother-in-law the doctor will be with us?"

"I have no objection, Jones on condition that you find use for the hundred guiness just left me as a legsey, and which I am quite at a loss to put out to advantage."

At these words Jones quickly raised his head,

and his eyes encountered the gaze of his brother "Ah, the curate told you I was in want of money?" exclaimed he.
"And told you I was in want of a doctor!" re-

Tecollection; "but why does he not consult a physician ?"

"Peace and good Neighborhood," murmured "Peace and good Neighborhood,"

"I have tried to persuade him to do so, but we have not one in the village, and he thinks his illness too triffing to send for advice to the neighbor
a voice at their side; it was the curate, and shaking hands with them both, he said, "are not to drown myself in the water near the road leading to St. John's wood. I went there because I a voice at their side; it was the curate, and shaking hands with them both, he said, "are not Peace and good Neighborhood happy words?"

ever, as I thought—and went to the Regent's park to drown myself in the water near the road leading to St. John's wood. I went there because I thought was more sure of death. It was further thought was more sure of death. It was further me a letter from a Southern slaveholder, direct-

From De Vere's Sketches of Greece and Turkey. A SULTAN'S JOKE.

An incident, which occurred soon after the ac-cession of the present Sultan, shows that in some respects, at least, he is not indisposed to follow up the strong traditions of his race. At the beginning of his reign the Ulema was resolved, if possible, to prevent the new Sultan from carrying on those reforms which had ever been so distasteful to the Turks, grating at once against their religious associations and their pride of race, and which recent events had certainly proved not to be productive of those good results anticipated by Sultan Mahmoud. To attain this object, the Muftis adopted the expedient of working on the religious lears of the youthful Prince. One day, as he was praying, according to his custom, at his father's tomb, he heard a voice from beneath, reiter ting in a stifled tone the words, "I burn" The next in a stifled tone the words, "I burn" The next time that he prayed there the same words assailed his ears. "I burn," was repeated again and again, and no word beside. He applied to the chief of the Imams to know what this prodigy might mean, and was informed, in reply, that his father, though a great man, had also been, unfortunately, a great reformer; and that, as such, it was but too much to be feared that he had a terrible penance to undergo in the other world. The Sultan sent his brothgo in the other world. The Sultan sent his brother-in-law to pray at the same place, and after-ward several others of his household; and on each occasion the same portentous words were heard. One day he announced his intention of going in state to his father's tomb, and was attended thither by a splendid retinue, including the chief doc-tors of the Mahometan law. Again during his devotions were heard the words, "I burn!" and all except the Sultan trembled. Rising from his prayer-carpet, he called in his guards, and commanded them to dig up the pavement and re-move the tomb. It was in vain that the Muftis interposed, reprobating so great a profanation, and uttering dreadful warning as to its consequence. which contained his guineas to his brother Jones, and said to him, "You may have as much as you want, brother, and take a memorandum of what you keep." But now his offer would have been insultingly rejected, and this he felt he could not brook, or looked upon as advance on his part, which he would have dreaded still more

Nevertheless, to leave Jones without help, if he were really in want, was very hard. Even uttering dreadful warning as to its consequence. The Sultan persisted. The foundations of the tomb were laid bare, and in a cavity skilfully left among them, was found—not a burning Sultan, but a Dervise. The young Monarch regarded him further remark or the slightest expression of anger, "You burn? We must cool you in the Bosnows." In a few minutes more the Dervise was in a bag, and the bag immediately after was

From the London Morning Chronicle THE OLD STORY: AN EXAMPLE OF "ENGLISH CIVILIZATION."

The story which follows is, perhaps, one of the The story which follows is, perhaps, one of the most tragic and touching romances ever read. I must confess that to myself the mental and bodily agony of the poor Magdalene who related it was quite overpowering. She was a tall, fine-grown girl, with remarkably regular features. She told her tale with her face hidden in her hands and sobbed so loud that it was with difficulty I could be tall the remarkable of the head of the remarkable of the second seco catch her words. As she held her hands before her eyes, I could see the tears oozing between her Indeed I never remembered to have witnessed such intense grief.

Her statement was of so startling a nature that I felt it due to the public to inquire into the character of the girl. Though it was late at night, and the gentleman who had brought the case to me, assured me that he himself was able to cor-roborate almost every word of the girl's story, still I felt that I should not be doing my duty to the office that had been intrusted to me, if I allowed so pathetic and romantic a statement to go forth without using every means to test the truth of what I heard. Accordingly, being informed my way not only to her present master, but also to the one she had left a few months previous. lingly accompanied me thither One of the par-ties lived at the east end, and the other in the extreme suburbs of London. The result was well worth the journey. Both persons spoke in the highest terms of the girl's honesty, sobriety, ndustry, and of her virtue in particular.

this short preamble, let me proceed to tell her story in her own touching words:
"I used to work at slop-work—at the shirt work—the fine full-fronted white shirts; I got 21/4d (41/4 cents) each for 'em. There were six 23/4d (43/4 cents) each for 'em. There were six button-holes, four rows of stitching in the front, and the collars and wristbands stitched as well.

By working from five o'clock in the morning till
midnight each night, I might be able to do seven
in the week. These would bring me in 17½d.

(35 cents) for my whole week's labor. Out of this the cotton must be taken, and that came to 2d. (4 cents) every week, and so left me 153/d. (31 cents) to pay rent and living and buy candles with. I was single, and received some little help from my friends; still it was impossible for me to live. I was forced to go out of a night to make out my living. I had a child, and it used to cry for food. So, as I could not get a living for him myself by my needle, I went into the streets, and made out a living that way. Sometimes there was no work for me, and then I was forced to depend entirely upon the streets for my food. On my soul, I went to the streets solely to get a living for myself and child. If I had been able to get it otherwise, I would not have done so. I am father was an Independent preacher, and I pledge my word, solemnly and sacredly, that it was the low price paid for my labor that drove me to prostitution. I often struggled against it, and many times have I taken my child into the streets to beg rather than I would bring shame upon myself and it any longer. I have made pincushions and fancy articles—such as I could manage to scrape together—and took them to the streets to sell, so that I might get an honest living, but couldn't. Sometimes I should be out all night in the rain, and sell nothing at all, me and my child together; and when we didn't get anything that way we used to sit in a shed, for I was too fatigued with my baby to stand, and I was so poor I couldn't have even a night's lodging upon credit. One night, in the depth of winter, his legs froze to my

out or it, without allowing him an opportunity to apply to counsel for protection, or to the law of the State, or the sympathies of the vicinity. Any man, officer, or layman, engaged in such an attempt, in the State of Massachusetts, if successful, would, I apprehend, find it difficult afterwards long to remain resident in a land, the feelings of whose inhabitants he had so universally outraged. The law of 1793 was not deficient in strength. It was ample for its objects, and would have been as effectual in Massachusetts as it was elsewhere Its utter inefficiency here, resulted solely from the unanimous s irit pervading the whole people of the State on the subject of that law, and from to give up prostitution. I had many offers, but I refused them all. I had sworn to myself that I would keep from that mode of life for my boy's sake. A lady saw me sitting on her door-step, and took me into her house, and rubbed my of the State on the subject of that law, and from the inwrought sovereignty, in the minds of the people of this State, of the principle of the con-stitution of the State, which secures to every hu-man being within it the right of trial by jury, in child's leg with brandy. She gave us some food, both my child and me, but I was so fir gone, I couldn't est. I got to the workhouse that night. every case affecting his life, liberty, or property The universality of this feeling, within this State, on this law, is attributed, most falsely, to the labors of a class of men, at this day known by the name of "abolitionists." That feeling existed long before any such class had existence, or even I told them we were starving, but they refused to admit us without an order; so I went back to admit us without an order; so I went back to prostitution again for another month. I couldn't get any work. I had no security. I couldn't even get a reference to find me work at second-hand. My character was quite gone. I was at length so disgusted with my line of life that I got an order for the workhouse, and went in there for two years. The very minute we got inside the gate they took my child away from me, and allowed me to see it only once a month. At last I and another left "the house" to work at umbrella covering, so that we might have our children with us. For this work we had Ir. (25 cents) a-dozen a name. It was grown in the grain, it was infused by Nature as a component element into the blood of the people of this State. I have been intimately acquainted with, and a close observer of, the character of that people for sixty years, and I do not believe there has been a moment in which, within any populous district of this State, the law of 1793 could have been openly enforced; and without any pretensions to the spirit of pro-phecy, I foretell that the same will be the fate of covers, and we used to do between us from six to eight dozen a week. We could have done more, but the work wasn't to be had. I then made from 3s. (75 cents) to 4s. (\$1) a week, and from that time gave up prostitution. For the sake of my child should not like my name to be known, but for I should not like my name to be known, but for the sake of other young girls I can and will solemnly state it was the smallness of the price I got for my labor that drove me to prostitution as a means of living. In my heart I hated it; my whole nature rebelled at it, and nobody but God knows how I struggled to give it up. I was only

phecy, I foretell that the same will be the fate of the law of 1850.

I can speak on this subject with a somewhat personal certainty, so far as it respects the exist-ence of the feeling prevalent on this subject fifty-six years ago. Sometime about the year 1794, soon after the first law on this subject was passed, I was sent for as counsellor-at-law, to appear be-fore one of our acting justices of the peace— (Greenleaf)—to defend a person then on trial, unthe sake of other young girls I can and will solemnly state it was the smallness of the price I got for my labor that drove me to prostitution as a means of living. In my heart I hated it; my whole nature rebelled at it, and nobody but God knows how I struggled to give it up. I was only able to do so by getting work at something that was better paid. Had I remained at shirt-making, I must have been a prostitute to this day. I have taken my gown off my back and pledged it, and gone in my petticoat—I had but one—rather than take to the streets again; but it was all in vain. We were starving still; and I robbed the young woman who lodged in the next room to me of a gown, in order to go out in the streets once more, and get a crust. I left my child at home, wrapped in a bit of old blanket, while I went out. I brought home half a crown by my shame, and stopped its cries for food for two days. My sufferings had been such, that three days before I first tried to get into the workhouse I made up my mind to commit suicide. I wrote the name of my boy, and the address of his aunts, and pinned them to his little shift, and left him in bed—for-

me a letter from a Southern stavenoider, direction ing him to prosecute Josiah Quincy, for the pening him to prosecute

in service. I have been so for the last year and gentleman, to whom I owe my salvation. I can sufficient living, I have been able to earn a sufficient living, I have been able to earn a law of prostitution. My boy is still in the workhouse. I have been unable to earn a sufficient living, I have been unable to earn a law of the last year and shelf. I obtained a character from a Christian public, satisfied my mind, that unless by accident sufficient living, I have never once resorted to prostitution. My boy is still in the workhouse. I have been unable to earn a sufficient living, I have been unable to earn a sufficient living, I have been unable to earn a sufficient living, I have been unable to earn a sufficient living, I have been unable to earn a sufficient living, I have been unable to earn a sufficient living, I have been unable to earn a sufficient living, I have been unable to earn a sufficient living, I have been unable to earn a sufficient living, I have been unable to earn a sufficient living, I have been unable to earn a sufficient living, I have been unable to earn a sufficient living, I have been unable to earn a sufficient living, I have been unable to earn a sufficient living, I have been unable to earn a sufficient living, I have been unable to earn a sufficient living, I have been unable to earn a sufficient living, I have never once resorted to prostitution. My boy is still in the workhouse. my life. My father died, thank God, when I was eight years old. My sisters were waistcoat hands, and both starving. I hardly know whether one is dead or not now. She is suffering from cancers, brought on by poor living. I am now living in service. I have been so for the last year and a half. I obtained a character from a Christian and I. I obtained a character from a Christian and I. I obtained a character from a Christian and I over the last year and a character from a Christian and I over the last year and the result appeared to give to the public, satisfied my mind, that unless by accident solemnly assert, since I have been able to earn a sufficient living. I have never once resorted to prostitution. My boy is still in the workhouse. Prostitution My boy is still in the workhouse. Sets. And the same will, in my opinion, be the tion only by "leaving the church." This seems to operative, as the event has proved in Massachuse the church will not put him away, I can escape polluse that only by "leaving the church." This seems were any money since I have been in service. My wages are low and I have been in service. My wages are low and I have been in service. My wages are low and I have been in service. If I on this subject, in Massachusetts, is, as I appred to the overthrow of Pit.— I the days of our Lord, was political and unsound. The limits went there. If I on this subject, in Massachusetts, is, as I appred to the overthrow of Pit.— I the days of our Lord, was political and Comstock's system of representing the land of the human voice, which the editor has a larger of the human voice, which the editor has a larger of the human voice, which the editor has a larger of the human voice, which the editor has a larger of the human voice, which the editor has a larger of the human voice, which the editor has a larger of the human voice, which the editor has a larger of the human voice, which the editor has a larger of the human voice, which the editor has a larger of the national Era :

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benti, not well understood. It had its origin in puy yet our numbers was distributed and sepageneral disposition to interfere with the rights of Southern slaveholders, but from the surprise and utter disgust of the law of 1793, which from the work. I am sure no girl can get a living at it without, and I say as much after thirteen years' experience of the business. I never knew one first pervaded every class of citizens in Massa-chusetts. They regarded that law as violating the principle of the compact, as they understood it, when they acceded to the Constitution of the first pervaded every class of citizens in Massachusetts. They regarded that law as violating
the principle of the compact, as they understood
it, when they acceded to the Constitution of the
United States. In accepting that clause of the
Constitution which provides that "persons held
to service or labor" in any other State, and "escaping into Massachusetts. "should "not be discaping into Massachusetts." should "not be discaping into Massachusetts." should "not be discaping into Massachusetts." should "not be discaping into Massachusetts." caping into Massachusetts," should "not be dis-charged from such service or labor, in consequence of any law" passed by her, and that she would deliver up on claim such person to the party to caping into Massachusetts," should " not be diswhom the service may be due; the people of Mas-sachusetts understood that such claim should be in my power to show the community their error

United States, solemnly gave; and that pledge the people of Massachusetts have never violated; and, I will add, they never will violate it. The law of pledge, availing itself of certain general construc-Where'er they rested, left a glory shining.

Ha'h flown to heaven, and thou hast shared her flight veyed would have been so construed as to authorize the passing of a law of Congress, riding over and trampling down the great principles of the Constitution of Massachusetts, which secures to every human being within that State the right of trial by jury, I cannot question for a moment that the objections which such an anticipation would have raised, would have been insurmountable, and the Constitution of the United States would never have received the sanction of that Conven-The following letter from one of the first citi-Could it have been anticipated by that peo-

zens of Boston, was sent to the late great meeting in Faneuil Hall against the Fugitive Law:

My Dear Sir: Having been requested to the further of the further or the subject of the further or a cow, an ox, or a horse, or an acre of land, could be subject of the further or a cow, an ox, or a horse, or an acre of land, could be subject of the further or a cow, an ox, or a horse, or an acre of land, could be subject of the further or a cow, an ox, or a horse, or an acre of land, could be subject of the further or a cow, an ox, or a horse, or an acre of land, could be subject of the further or a cow, an ox, or a horse, or an acre of land, could be subject of the further or a cow, an ox, or a horse, or an acre of land, could be subject of the further or a cow, and ox, or a horse, or an acre of land, could be subject of the further or a cow, and ox, or a horse, or an acre of land, could be subject of the further or a cow, and ox, or a horse, or an acre of land, could be subject of the further or a cow, and ox or a horse, or an acre of land, could be subject of the further or a cow, and ox or a horse, or an acre of land, could be subject of the further or a cow, and ox or a horse, or an acre of land, could be subject of the further or a cow, and ox or a horse, or an acre of land, could be subject of the further or a cow, and ox or a horse, or an acre of land, could be subject of the further or a cow, and ox or a horse, or an acre of land, could be subject of the further or a cow, and ox or a horse, or an acre of land, could be subject of the further or a cow, and ox or a horse, or an acre of land, could be subject of the further or a cow, and ox or a horse, or an acre of land, could be subject of the further or a cow, and ox or a horse, or an acre of land, could be subject of the further or a cow, and ox or a horse, or an acre of land, could be subject of the further or a cow, and ox or a horse, or an acre of land, could be subject of the cow or a cow, and the cow or a cow, and ox or a cow, and ox or a cow, and ox or MY DEAR SIR: Having been requested to state my views on the subject of the fugitive slaves, many of whom have been long domesticated not be divested of his right without a trial by jury, yet that, by the operation of such a law, a citizen might be seized, perhaps secretly, carried before a single magistrate, without the right of proving before a jury his title to himself, be sent out of the State, on the certificate of such single magistrate, into hopeless and perpetual bondage, it is impossible, in my judgment, that the Consti-tution of the United States could have received to be a meeting of citizens this evening. I take the liberty to address this letter to you, which will the sanction of one-tenth part of the people of Massachusetts. The law of 1793 unquestionably excited in the people of this State an universal surprise and disgust, and a willingness to counhopeless from the first; and this. ready stated, arose from no general disposition in now neither memory nor record. If there have been any such, they have been so few as to form that people to interfere with the rights of Southern slaveholders, but from the general opinion blood of the martyrs of Jesus?"

prevalent in the State that Southern rights, when ecuted in Massachusetts, should be pursued

only exceptions that prove the truth of the rule rather than evidence of its falsity. Persons, therefore, under those aircumstances, ought to rest at ease, with the assurance, and in of this State. This was the nature of the pledge the confidence resulting from the above fact, that, in the State of Massachusetts, the law of 1850 will be just as inoperative for sixty years to come, as the law of 1793 has been for nearly sixty year There is, indeed, in the law, an energy and vigor of proceeding somewhat beyond that obtained by the law of 1793, and this will, undoubtedly,

as to give to every person whose service is thus claimed, the right of trial by jury, before being sent out of the land, and the universal dissatisoperate, in terrorem, on the slaves in the Southers States, and thus diminish their attempts at free dom, and give more quiet of mind to their mas ters. The greater stringency of the new law wil faction would be almost wholly allayed. And the Southern owner, under the law so modified, will also operate in favor of their masters, in respect to slaves who have taken up their residence in s inherent in the nature of such trial. States adjoining slaveholding States, among the inhabitants of which, there is no such general re-Let it not be said that this would be keeping pugnance to the slaveholding system as exists among the inhabitants of Massachusetts, and where individuals may easily be found, who, moved by cupidity, would readily stem the low tide of ableance and account of the control of the the promise to the sense and breaking it to the hope, because no twelve men could be found in the State who would do justice to the slave-owner on such trial. Without admitting, for a moment moved by cupidity, would readily stem the low tide of obloquy and reproach, which exists in those States, to giving aid to masters, in the recovery of their slaves.

But no such fear or apprehension concerning the power of the new law can, in my judgment, reasonably exist, within the State of Massachusetts. Past avents are sufficient guarantees for that there is any truth in such a suggestion, I will only say-if it be true, and no twelve men in the State could be found who would not violate their oath rather than be concerned in returning

slave to his master, can any fact be imagined more conclusive to show the folly of attempting reasonably exist, within the State of Massachusetts. Past events are sufficient guarantees for the
future. The great mass of intelligent Southern
slaveholders understand the universality of the
feeling in Massachusetts on the subject of this
law, and respect it, and have neither expectation
or desire, that it shall be made to have a retrospective or retroactive effect. It is possible that
some one or two interested individuals running to enforce such a law within the limits of a State in which such principles and feelings so universally predominate? But I have extended my remarks beyond my original intention. My great object has been to give such opinions and views as ought, in my judgment, to give peace of mind to the class of persons agitated by their apprehensions from the recent Congressional law—and tending to assure them that they may abide safely, as they have for luck, or desirous of creating excitement, may attempt to put the law in force in Massachusetts. Already done, under the protection of the laws of Massachusetts and the sympathies of her citizens. And in addition, I would express a hope, that nothing should be done in this meeting giving the subject a party or political aspect, which I But the great body of Southern slaveholders un-derstand their interests too well to desire to see created in Massachusetts such an excitement as would result from an attempt, like that affecting the slave Hamlet in New York; whereby a perthe subject a party or political aspect, which I am assured was not the intention of those who son long residing as a freeman in the State should be secretly seized, handouffed and hurried out of it, without allowing him an opportunity to originated the call of it.

riginsted the call of it.
I am, sir, very respectfully, your friend and
JOSIAH QUINCY. J. Ingersoll Bowditch, Esq. Resolutions were also read by Mr. Dans, and assed unanimously.

For the National Era. SECESSION. - No. 3.

There is a class of texts much quoted by the advocates of secession, to overthrow the positions we have taken. The first we will notice is, 1 Cor. v, 11: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator or covetous; with such a one no not to eat." That any sane man should think secession taught here, fills me with amaze-ment. The question that settles the whole conment. The question that settles the whole controversy, as far as this text is concerned, is this: Does the Apostle here command the church collectively, or its members individually to withdraw from a corrupt body—or does he command the church to expel an unworthy member? Is it secession, or is it excommunication that is required? The 13th verse answers the question: "Therefore, put away from among yourselves that wicked person." Mr. Gilmer says, "this text is greatly relied upon by the advocates of secession." This is true. They consider it their very Gibraltar. But look at it in its connections, and it is nothing but a plain, simple command requiring a church to expel an offender! And this command is used to prove that we ought to break fellowship with bodies which are still churches of Jesus Christ, and organize anew! because they have not made elave-

ganize anew! because they have not made slave-holding a term of communion!

2 Thes iii, 6, is used by our good brethren in the same way: "Now we command you brethren, in the name of our Lord Jesus Christ, that ye the same way: "Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly," &c. Mr. Gilmer says, "the precise mode of withdrawal is not given by the Apostle, the duty is clearly enjoined; and if it cannot be effected but by secession, then that is the way." Now here is a mistake. The precise mode is given by the Apostle. He gives it in the 13th verse: "Note that man and have no company with him." He tells the Corinthians to "have no company with him." He tells the Corinthians to "have no company with him," be means, "put him away from among yourselves that wicked person." Hence, when company with him," he means, "put him away from among yourselves"—i. e, expel him. The idea of a whole church seceding from an individual, is absurd. This text is nothing else than another simple command requiring a church to cast out an unworthy member. And I ask, in all candor, with what fairness are such texts quoted, to prove that under some circumstances, or that under any circumstances, we ought to "change our ecclesiastical locality in the Kingdom of God?" They may be legitimately used to their blood will be likely to run freely. I do not their blood will be likely to run freely. I do not

church, if they continue in their sin; and they are often used for this purpose by myself and antiwhat we object to, and what fills us with amazement, is this: that a rule obliging a church to give back to the world an unworthy member, should be adduced as evidence that secession from

enforced, in conformity to, and in coincidence with, the known and established principles of the Constitution of Massachusetts.

That pledge, the people of Massachusetts, by accepting that clause in the Constitution of the Livided States and be personally free from her crimes, I may remain under the jurisdiction of an unfaithful states and be personally free from her crimes, I may remain under the jurisdiction of an unfaithful church without being partaker of her guilt, It was thus that our Lord was "undefiled and separate from sinners," while communing in a cor-1793 undertook to modify the terms of that rupt church. And it was doubtless in the same way that there were "a few names even in Sardis which had not defiled their gwzmints," although the church was declared by the Son of God to be States, and by wresting them to purposes to which they were never supposed to be applicable. Had it been anticipated by the Convention of Massachusetts which adopted the Constitution of the United States, that the general powers it conremain." 2 Cor. vi, 17, is sometimes urged as an argument for secession: "Come out from among them and be ye separated," &c. Our Lord was "separate," but did not "come out" from the church in his day. But is secession from a church spoken of here? We must "come out," but from

what? or from whom? Reader, look at the context, and you will see. We are to come out from unbelievers," "unrighteousness," "darkness," Belial, and idols." But is a Church of Jesus Christ, however corrupt, ever designated by these terms? Do they not designate the world? And how can a command to secode from the world even prove that it is our duty to secede from a church, unless it shall have been proved first, that that particular church has become a part of the world? We come now to that famous text from which we come now to that famous text from which so many secession sermons are preached—Rev. xviii, 4: "Come out of her, my people, that ye be not partakers of her sins." But, before this can prove that we ought to "change our ecclesiastical locality in the Kingdom of God," it must first be proved that Babylon, here referred to, was a church of Jesus Christ at all. But, strange as it may appear, it is admitted by all that this very Babylon was unchurched when it be-came the duty of God's people to forsake her! surprise and disgust, and a willingness to counteract the provisions of that law, became a settled And as an apostate church she is distinctly markfeeling and policy of the people of the State; ed out in the context. Is it said of the church and this feeling became so general, that the attempt to enforce the law within the State became | cu" Is the church called the "Bride" of Christ? | gaining admittance into the colleges and high Babylon is the "Great whore-the mother lots." Does the church consist of saints?

clared to be "the temple of the Lord"—a habita-tion of God through the Spirit? Babylon is declared to be "the habitation of devils" And in-deed the command—"come out," is enough of it-self to prove that she was no longer a church of given by this people in accepting the clause in the Constitution of the United States relative to "persons bound to service in other States, and escaping into this." This pledge the people of Massachusetts never have violated, and, as I beout, "intimating that he himself had departed." "persons bound to service in other States, and sescaping into this." This pledge the people of Massachusetts never have violated, and, as I believe, never will violate.

Let the laws upon this subject be so modified as to give to every person whose service is thus claimed, the right of trial by jury, before being sent out of the land, and the universal dissatis-

Is the church de-

how can the command, "come out" of Babylon, prove that we ought to "change our ecclesiastical these bodies, from which we are urged to with-draw, be like Babylon, apostate and fallen? We will attend to this inquiry in our next.

South Salem, Ohio. INCREASING EXCITEMENT.

WESTERN VERMONT, MEACHAM'S DISTRICT Chittenden county, Oct. 8, 1850. To the Editor of the National Era :

I have just time, before the Southern mail leaves, to inform you that there is no inconsiderable amount of excitement in this region, occasioned by the passage of the Pro-Slavery measures, which have just been established by both houses of Congress; and more particularly on account of what is here termed the "Infamous Slave Bill." The people are just beginning to find out what the law is, and are fast looking up the names of the men who passed the bill. The law is held generally, I think, in the greatest possible execration; and Webster, who is supposed to have fation; and Webster, who is supposed to have fa-vored, and the men who have voted for it, are renounced and denounced in terms unmeasured and unqualified. People are going from house to unquained. People are going from house to house, taking counsel upon, and denouncing the law, and saying, for tyranny and barbarity, it has few or no parallels in the monarchies of the Old World. In the present state of society, I would

prefer almost any rank or condition in it to that of a slave-hunter in Vermont.

This is the county in which was held the first political Anti-Slavery convention in this State, and I should not have been surprised had it been and I should not have been surprised had it been the first to denounce the new Slave Law; but it appears, from the hand bills which are now being circulated thick and fast through our streets, and posted up, that the county next south, have got the start, and called, in the language of the bills, an "Indignation Meeting, in view of the passage of the Infamous Pugitus Slave Bill by the present Congress, making our State Slave-hunting Ground, and our citizens Human Blood-Hounds," to be holden at Ferrisburgh, on the 11th of this month. It was a great error in some of our Northern Congressmen in supposing, from the statement month. It was a great error in some of our North-ern Congressmen in supposing, from the statement of Mr. Clay, and some pensioned editors, that the Northern people had of late experienced essential change of sentiment on the subject of slavery. I have lived to see the doings of the American peo-ple and that of their Government for more than half a century, and think I have comprehended and appreciated to some telerable degrees the moand appreciated, to some tolerable degree, the mo-tives which have actuated them; but I much mistake them and the signs of the times, if it is not soon found expedient to modify and change for the better this slave law, or let it remain as a dead letter on the statute book, or repeal it, in order to avoid its execution amid terrific and appalling scenes not before witnessed on this continent. By all means let us advise each other through the land, to loyalty, temperance, and good order, and me-morialize, day and night, the next Congress, soon have followed the concession and compromise sys-tem till it is now with expense and difficulty that they can recover their lost rights, or even main-tain what of them they are now in possession of; but it will be Wee to the men that follow this

prove that slaveholders should be cast out of the yet fraternize with the war spirit, though I used church, if they continue in their sin and they are often used for this purpose by myself and anti-slavery brethren, who are not come-out-ers. But oppressive and Nation-dishonoring law.

## SPELLING REFORM.

recognised as "Komstok's purfect alfabet." assumes the position, "that all attempts to estab-lish it will remain as literary curiosity only. its advocates seem to overlook three things."
They have not only overlooked, but they have underlooked them, too. His first objection is, " we are cumbering ourselves with two alphabets, in-stead of one." Experience has proved that those who learn phonotophy first can learn to read heterotypic printing, by the comparative resemblance of words, in one-tenth the time required to master it by the present cumberous and wearisome practice of committing to memory the barbarous man-ner of spelling. "Second, the force of association with the actual appearance of familiar words so that no one who has read Spenser, for example, so that no one who has read Spenser, for example, would be willing to see his stanzas, even in our common orthography." Just as though we could not appreciate the sentiments of a poet without having the spelling clouded with all the obscurity imaginable. When a person is reading to us from one of these books that are overly righteous in their orthography, why do we not tell him to spell the words, that we may the better relish their sublime sentiments. And why not spell our words when converging if the weelling gives so words when conversing, if the spelling gives so much dignity to thought. "Third, it is not the written English tongue," &c. We do not claim it to be. It is printing the human voice, what the world has never had before. We are not going to dispute with the editor about the plausibility of well-trained children of five or six being able to spell and read fluently," because we are unacquainted with the more than ordinary talents of such children, who are born in the heart of lite-rature and knowledge; but, as for us back-woods, thick-brained, flat-headed people, we have to go to school from twelve to fifteen years, and even then. on taking up histories of foreign countries and books with unfamiliar words, we never know to a certainty whether we give the correct pronunciation or not. We hardly know what to say in regard to the umbrage which has been taken at the pronunciation. But it is our candid opinion that the editor is either not acquainted with the alphabet and system, or he does not know how words should be pronounced; because Dr. Com-stock is acknowledged to be the greatest elocu-tionist in the United States, and his pronunciations are founded upon the highest authorities in America. We would have heartily thanked the gentleman for so charitably commending the sys-tem to the public, "especially the aged," had he not been so slow in the movement. We fear he is up rather late in the day to commend a system whose own novelty, simplicity, and philosophical foundation will recommend it to all lovers of lit-erature and science—to all who are interested in the education and elevation of the whole human Even now thousands are rushing it forward with the speed of the car. The dark clouds of prejudice and the mighty clamor of ignorance, that would have buried it in the dust, are begin-

vinced it is the very thing the world stands in need of. What we sincerely ask of our friends Yours truly, friend of the reform,

ning to vanish and subside. It is constantly

fore it becomes the common type for printing We have no such doubts; and we are firmly con

From the Rome (Ga.) Southerner. LETTERS RECEIVED AT THE KINGSTON MASS

MONTGOMERY, ALA., Sept. 11, 1850 GENTLEMEN: I am in the receipt of your invitation to attend "a Mass Meeting of the People of Cherokee," which will take place at Kingston, on the W. and A. Railroad, on Thursday

of this month. It would afford me great pleasure to witness the gathering together of the men of Cherokee, at the time appointed.

My semi-annual courts, however, commence on

My semi-annual courts, however, commence on the 23d instant, and I am imperatively compelled to deny myself that pleasure. My sympathies, however, will all be with you. We have just been informed by a telegraphic des-patch, that the great fraud, so long in the concoct-ing, has at last been completed in all its breadth and depth, and has at length received the sanction and depth, and has at length received the sanction of the Government. The time for action, then, has arrived. Upon an occasion of far less importance, Governor Troup advised the Legislature of Georgia, that "the argument was exhausted, and it was time to stand by your arms." The issue is made up. You, in common with the South generally, have fairly notified the North and the Government, that was would not submit to the Government, that we would not submit to the consummation of this stupendous fraud. You have deliberately planted yourselves beside the people of the Southern States, upon the time-sanctioned line of the Missouri Compromise—36 30; and declared that Northern aggression must there active.

be staid.

If it is indeed true, that regardless of this solemn warning—regardless of our constitutional rights the Government has enacted a system of laws which excludes the South, not only from every foot of the common Territories, but which invades the limits of a sovereign State, and gives an immense area of Siave territory to Free Soil, then indeed are we called upon "to stand to our

then indeed are we called upon "to stand to our arms," or ignominiously recede from our bold po-sitions, and forever after occupy an inferior posi-tion among the States of this Union. Georgia has provided for this contingency. She has determined to call a convention of her citi-zens, who alone can authoritatively decide what shall be the mode and manner of resistance, and what the new safeguard which they will require in this—the destruction of those ancient safeguards provided by their forefathers.

In addition to the intrinsic importance to them

of this great movement, it derives additional in-terest from the fact that the course decided upon will have a leading and great effect upon the course which other Southern States may adopt, who have yet to commence the movement.

I trust, therefore, that Georgia, recognising her position as a leader in this great crists, will see

proper to recommend to her sister States of the South some mode by which, as in the days of our glorious Revolution, they may meet as States, and confer together for the common benefit, and if need be—"to form a more perfect union, establish need be—"to form a more perfect union, establish justice, insure domestic tranquillity, provideofor the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity." There should be, I would deferentially suggest, a Congress of the Southern States, deriving its authority from the sovereignty of those States. Such a body, called at the suggestion of the Convention of the people of Georgia, would place our cause upon high, practical ground. Such a body would act with the light and experience of our Revolutionary fathers to guide them, would be sanctified by the remembrance of the acts and doings and aim of the similar body that assembled during our Revolutionary brance of the acts and doings and aim of the similar body that assembled during our Revolutionary struggle. Thus would unity of purpose be brought about, and unity of action be secured; and the result would doubtless bg, that our liberties would be placed beyond the reach of aggression from any Abolition quarter.

Yours, &c.,

W. L. YANCY.

## From the N. Y. Evening Post MR. JAMES AND THE WHIG REVIEW

The last number of the American Whig Review has a mean attack upon Mr. G. P. R. James, the novelist. It seems that many years ago, when there was a talk of a war between the United States and England, Mr. James wrote some doggerel in which he made several cutting allusions to our slaveholding and repudiation propensities. The verses were written for the entertainment of friends, after a lively dinner party, and were not intended for the public eye. Some injudicious person, however, had them printed in the Dublin University Magazine, and they are now made the occasion, by the Whig Review, of a most indecent